A SERMON BRIEFLY COMPARING THE ESTATE OF KING SALOMON AND his Subiects togither with the condition of Queene ELIZABETH and her people.

PREACHED IN SAINCT MA-
ries in Oxford the 17. of Nouember, and now printed with some smal alteration,
By IOHN PRIME,
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TO THE CHRISTIAN

Reader Grace and peace.

PResent occaſion (gentle Reader) moueth me to preſent thee with this litle Sermon, lately preached and earneſtly requeſted at my hands. Once printing doeth eaſe the often copying out. Verily therein is no great matter of ſuch moment, but onely a deſire to affect and ſtirre vp ſome duetiful cogitations in the minds of the hearers in theſe laſt and vnthankfull dayes.

And ſoothly, I was the leſſe carefull to perfourme many proofes either of the Princes ſacred authoritie or happie gouernment in the execution and fruites thereof, being priuie afore-hand to the printing of M. D. *Bilſons* verie learned & like carefull booke in theſe reſpectes, euen nowe comming footh, by waie of thorough and perfect aunſwere to turbulent wits and troubleſome heades, & vain

defenders of falſlie ſo called Catholiques againſt the neceſſarie and mercifull execution of due Iuſtice and her Maieſties Lawes.

And herein (good Reader) my verie heart reioyceth that the long barenneſſe of one and the ſame Colledge at length with much adoe firſt hath brought foorth him enabled to incounter with the beſt of our olde deceiued predeceſſours, to witte: D. *Cole*, D. *Harpsfielde*, D. *Harding*, D. *Sanders*, *Dorman*, *Raſtall*, D. *Stapleton*, *Points*, *Marſhall*, *Fouler*, *Hide*, *William Rainoldes* and the reſt. God of his goodneſſe increaſe our knowledge, zeale and diſcretion, to the diſcharge of our duties vnto the full. *Pharao non dimittet niſi in manu valida:* Poperie is not ouercome by ſilence, ignorance and ſufferance. And know you my brethren of greater abilitie and gifts (who euer you be) it is a certaine experienced truth: Papiſtes neuer flocke togither, neuer mutter Aſdod & Spaniſh in corners, neuer vent and ſparſe abroade lies and fables at ordinarie meetinges, neuer write, crake and vaunt ſo faſt, but as croking

Exod. 3.

croking toades againſt a ſtorme. God make vs wiſe to diſcerne who bee who, and readie preſt alwaies to diuert their ſpite, and defende his trueth. Remember that word: *Negotiamini, donec veniam.* Luc.13. Hide not your talentes, omit not oportunities, occupie till I come. Fare you wel in Chriſt Ieſu.

New Colledge in Oxford,
27. Nouemb. 1585.

Blessed be the Lord thy God, which loued thee, to set thee on the throne of *Israel*, because he loued *Israel* for euer, and made thee king to do equity and righteousnesse.

THese woordes, some yeares *since (as some of you may remember) vpon this yearlie & happie occasion were most learnedly, largely, & effectually debated with you. In resuming the same againe, my purpose is not to venture flight with the Eagle, or to run with the Gyāt, or any way to compare with that excellent man. Only, for good reasons mouing me thereunto, I haue rather chosen to sowe in a ground readie plowed vp to my hand, than to breake vp a new at mine owne choice.

* 1574.

Without more adoe, or farther impertinent prefacing, these words & the whole story of the Queene of Saba is not only recorded* here, but also word for word repeated againe

* 1. King. 10

againe in the latere booke of Chronicles, as a matter worthy al memory & admiration. For, that a woman and shee a Queene, and (as our Sauiour noteth) from the farthest partes of the earth, only moued with the fame of a wise man, should come so readily to learne wisedome, is more than strange, & deserueth euerlasting praise with all posteritie in ages succeeding, and shee shall rise at the last day of doome and iudgement to the condemnatiõ of the marueilous sloth of some whole generations. Some other, her like, would haue dealt after a diuerse & a dissike sort, as for exãple, reasoning thus: I am a woman, by nature weake & cannot; a Queene, & neede not; of soueraigne estate, and it were vnseemely to leaue my people at randome and to venture at aueutures & to trauel abroad. The way is long and tedious: the iourney dangerous, full of cruell beastes, and of men worse than beastes: the fame is but a report, & reportes are not alwaies true. But shee forecasteth none of al these doubts and inconueniences, neither the vncertainety of the euent, nor perill of

2. Chron. 9.

Mat. 12. 45.

Luc. 11. 31.

the way, nor tediousnes of the iourney, nor dignity of her person, nor infirmitie of her sexe. She as a faire type, and a timely first fruite of the gentils, presenteth herselfe among the people of GOD, preferring the aduenture for wisedome more, than for siluer, gold, or what euer thing else of richest price. And being now come to Ierusalem conferreth at large with Salomon himselfe & receiueth speciall answere in euery thing aboue expectation. After a while, she surueieth his buildings, and taketh particular view of his whole house and gouernment, and when shee had considered all, the order of his realme, the arraie of his seruiters, the manner of his waiters, their attire, their diet, their blessed roome and place whereby they enioyed the happy presence of so woonderfullie wise a Prince, that could aunswere to euery her question, demaund, and motiue that she could make, she was all amazed and her spirite was taken from her. And comming to herselfe againe, she breaketh forth no doubt, by the spirit of God into the wordes of my text:

Prou. 3. 15.

Blessed

Blessed bee the Lord thy God, which loued thee &c.

A blessed God and a louing,
a blessed Prince, and } beloued of God.
a blessed people }

A blessed God, to be praised & blessed for euer (as the Apostle speaketh) Amen. But wherewō this queene beginneth, namely, wō the praise & blessing of God, God willing we mean to interlace al, & end the whole. In the mean while cōsider we apart gods blessings

1 } vpon { Salomon, and
2 } { Salomons subiects.

Rom. 1. 25. & 9. 5.

1 Salomons blessing, & louely estate is therefore termed so & so pronounced here, because god placed him in the throne of regiment amongst his people. And in truth, to be a plant in the Lordes orchard, to bee the workmanshippe of his owne hands, toward the top, or in the midle, or neere the foundation, or where-about so-euer in the frame of his building, euen to be the poorest doore-keeper in all his house, is no small benefit, or cōmon blessing: yet is this more properly his doing, & he alone chiefly planteth & placeth

Psal. 84. 10.

all

al that are allotted to chiefest roumes. The Sunne placeth not it self aboue the Moone and starres: the head setteth not it selfe vpon the shoulders: by *mee (saith the wisedome of God) Kings raigne: as if it were said, if by others, as it is complained in the Prophet Osee, then not by me, and therefore by mee alone (saith the wisedome of God) Kings raign: that is, they beare their scepters and weare their swords and sit in their thrones, By Me they raigne.

Prou. 8. 15.

Osc. 8. 4.

And, great reason we thus iudge of soueraign authoritie. All things in the world, the least, the vilest, the least of account, the leafe of a flower, the fal of a sparow, the feather of a bird, the food of rauens, the fodder of oxen, the byssell of a hogge (as Austen speaketh,) the teares of our eies, and colour of our haire, come all within the span and compasse of God almighties power-full doing, and particuler direction. Now, he that careth for litle things, is he careleste of the greatest? He that careth for the haire, he cannot but care for the body: and he that careth for the body, careth for the head: & he that

that respecteth the body, the head, the haire, the whole, the parts, great & lesse, principall & extremental of priuate men, without all question regardeth much more the body politike & the head of the common-wealth. All autority is of God, & therefore kingly most of al, euen as al the waters ishue frō the Oceā, but more immediatly the great riuers. Rom.13.1. 1.Pet.2.13.

This speach were vtterly needlesse, were we not fallē into the waining of the world, wherein S. Iudes reprehension may iustly take place: when mē are not only despisers of gouernours, as Shimei was of Dauid, but euill speakers and misconsterers of authoritie it selfe and soueraigne gouernment in the highest degree. Treason against the Prince is no sin against God, saith Euerard Hance, as you may read in the wise & True report of the Arrainment & execution of the Popish Traitor. Iude.8. 2.Sam.16.5 Euerard Hance *alias* Ducket.

Our present storie, of the enthronizing of Salomon informeth vs better, & teacheth vs a contrary lesson, and sheweth plainly, whence princely gouernment is deriued and doth depend. I knowe, Berzabe

Salomons

Salomons mother, Dauid his Father, Nathã the prophet, Zadock the priest, were all for Salomon. But Adoniah was the elder brother, & Salomon the ponger: Abiathar the high priest annointed Adoniah, and not Salomon; Salomons mother was a blemished womã, & Adoniah was in a kind of real possessiõ of the kingdom, & what humane meanes can we imagine then could hinder him & them, & helpe Salomon to remedy all? Ioab a great man & a mighty for valour, cũning and courage, would venture limme & life, and had set his rest vpon the cause.

Wherefore Bennaiah when he saw how the worlde went, yet on the contrary side perceiuing how Dauid was resolued that
1.Reg.1.36. Salomon for all this should succeed, wished from his hart it might be so: So be it, saide he, & not contented therewith addeth after in few but effectuall wordes, praying: The Lord God of the Lord my king ratifie it. As if he should haue said, Berzabe, Zadock, Nathan, and I, yea Dauid himselfe would haue it so: but God say so to. For if God say no, it cannot be, but if he say so notwithstanding

ſtanding all vnlikelihoods, if God ratifieth it it ſhall ſtand, and muſt be ſo.

A worthy & a wiſe & a true ſaying, & (to conclude this matter) moſt agreeable to the Pſalme: Promotion commeth neither from the Eaſt, nor the Weſt. No, my brethren, nor from the north, nor ſouth. The Lord of Lords & King of Kings & gouernour of all things, ruleth, ouerruleth al in al ſpecialy al theſe caſes of regiment euen by his plenary power & at his owne & abſolute pleaſure: as hath bin touched in general & in particular is declared that his meere loue to Prince & people it was that placed Salomon & diſappointed Adoniah. Pſal. 75. 6.

But in ſooth, is it ſuch a bleſſing ſo great a benefit proceeding al of loue to be a king? How ſaith one, that the princely cloke is lined al within wᵗ pinnes & pricking needles? An other ẏ a crown is not worth the ſtouping for? A third, that, if profer wer made neceſſarily to accept either preſẽt death, or the princely diademe, hee would make willing choice rather to go ſtraitway to his graue, thã any way to the chaire of eſtate. And becauſe

cause domestical examples touch neerest, & affect most, our soueraigne & careful queene the Lords annointed ouer vs, in an exhortation to her counsel & iudges, for a due consideration ouer her people amõg other words euer to be remembred of their honors, hath these of her self: I care not for my selfe, my life is not deere vnto me: My care is for my people. I pray God who euer succeedeth me, be as careful as I am. They, who might knowe what cares I beare, would not thinke it so great a ioy to weare the crowne.

In B. Iewels view of the Bull.

Iudges. 9.

In the book of Iudges the ninth chapter there is a parable & a storie to this purpose: read you the storie, I will touch onely the parable: In deede the sweete figge tree, the pleasant vine, the fatte oliue refused preferment, when it was offered. But (beloued) figtrees, vines and Oliues are geisen and rare, and growe not in euery ground. The scratching brãble, that is rife & common in euery hedge, readily accepteth the offer, and willed al ỹ trees to come vnder his shadow wõut straining curtie at the matter. Generally

rally, Adams childꝛē, some moꝛe, some leſſe, and almoſt al, haue ſome deſire to ride the hoꝛſe they cānot mannage. Abſalon in this affection embezelleth the harts of the ſubiects from his own moſt louing father. A- Heſter. 6. 6.
man blowen vp with this winde woulde needes ride the kingly hoꝛſe, and weare the Pꝛincely robe & ring, with ſound of trumpet and pꝛoclamation made in open ſight. Thus ſhall the man be honoured whome the king will honour. Yea ambition (ſaieth Cyprian) ſleepeth (and lodgeth) Cyprian de
in the boſom of Prieſtes. No, no, Cy- Ten. & Iouinio.
prian, lodge it may, but where it lodgeth it can not ſleepe: it maketh men wake when other men ſleepe. Neither will I wander abꝛoad foꝛ pꝛoofe hereof: It cauſed Yorke Cardinall Woolſey.
to ſtriue with Canterburie, and Canterburie often to ſtruggle with the king, and Yorke againe of latter yeares it made to be againſt and foꝛ the Pope: and laſtly to the ende to bee Pope him-ſelfe, hee would venter all Englande, as the Pope doeth alwaies all Chꝛiſtendome to maintaine his triple crowne. Philarchie, luſt foꝛ Nazian. ad
honour, Procop.

honour and loue of imperie troubled not onely some single men, but (as in Nazianzens time) whole Councels were so Sea sicke with this passion, that Nazianzenes quiet nature was fully resolued neuer to resort to such distempered assemblies. But if it bee thus in the Priesthood, much worse it cannot choose but bee in their mindes, whose life is a worldlie glorie, and whose onely desire is to be aloft, to bee the Monarkes, if it bee but of a molehill: and yet some whole dominions are too litle for some, & sometimes meaner men of lower lot can dreame euen Iosephs dream, but not with Iosephs spirite: that all the sheaues of the field must stoupe to their sheaue, that the Sunne, moone and starres, the Queene, Nobles and realme must bowe and bende before a stinking snuffe, a Stukeley, a faithlesse person and periured beast, and yet the best instrument of holy fathers pride. But pride hath had hir deserued ruine. As Absolons fancifal head was hanged in his owne lockes, and Haman on his owne gallowes, so Stukeley and Stukeleis like

Genes. 37.

Thomas Stukely.

like haue had their iuſt deſerts, & dranke the wine of their owne vintage.

Notwithſtãding all this, to vſe Hamans words to a truer ſenſe, moſt true it is, ſo & ſo & in greater, truer, and incomparably better ſort ſhal he be honored, whõ God wil honor, with this moſt honorable caling of being a lawful prince to the end he be his owne lieutenant, to ſit in the throne* in his owne ſtead, to be and bear the image of his maieſty, to haue the credit of kingdomes, & care of his people, to feed Iſrael, to guide Iacob, to gouern Iudah, to be a foſter-father & a nurcing mother vnto his church, to be the inſtrument & angel of god, as the woman of Thecuah ſaid to Dauid, to be the horſe and chariot, the bones & ſtrẽgth, to be the head & the eie of direction, for iuſtice, equity & good order in a common wealth. This is no ſmall prerogatiue or common priuilege. And in one worde, this was Salomons caſe: and was this no bleſſing? 2.Cron.9.8

2 In the ſecond place conſider we the bleſſing and loue of god toward Salomons ſubiectes. As the wickednes of the king

bringeth the wrath of God vpon the whole realm Gen.20.9.so when wise & very wise men gouern, the gouernment is stable,and they so gouerned are most happy. As when Salomon should build the temple, he cared little for hey,for straw,for vntẽpered morter, for vnskilful worckmen,he sent for Hyeram, and prouided(as Dauid his father had done before him) for the gold of Ophir, and cedars of Libanus: Euen so God in the edifice of his chosen peculiar people,for the greater benefit & beauty of the whole worke,he chuseth no Nabal,no foole as Nabal was to be their ruler, but Salomon the wisest man that euer was. If the prince bee wise, the people be the wiser:if he bee blessed of God, they be most happy.*Si cæcus cæco præierit:* If the head be il,the members cannot prosper: if the blind lead the blind,they both fall into the pit,and the pit is bottomlesse: but if the eie be sound,the fish is sweet. A good neighbour (as we say) is a great commoditie, a gratious prince hath no cõparison to speak of.A candell lighteth a house, the sunne the world: a well is competent for a few,it is the

the ſtreame that eaſeth the countrie: one beam beareth an other, one peece of a bough feedeth another: it is the foundation, it is the roote that vpholdeth the building and cheriſheth the whole tree. Someway ſemblably in this caſe, Iſraell reaped mutuall helpe ech of other: but the Sunne, the generall light, the ſtreame, the foundation, the root of their bliſſe & whole repoſe next & immediatly vnder God depended altogither & reſted moſt in hauing Salomon to be their Prince. Vnder him, their peace and plenty was more than woonderfull, ſiluer was as common as ruble in the ſtreetes, and euerie mã ſate without any feare at full eaſe vnder his vine. Were theſe no bleſſings? No doubt the Lords bleſſings & rare effects of his ſingular loue, wherein he bleſſed Salomon and by him them, powring the ointment on his head that it might deſcend and be deriued to the reſt parts of the whole body of the common-wealth. Not the pooreſt woman, but had acceſſe, and inioyed her right, as appeareth in the ſtrife for the liue child, and whoſe the dead ſhould be. So wiſe, ſo willing a

prince was he, so happie a people were they, and (which was all in all) so louing a God was God vnto them both.

And here I praie you haue resort your selues vnto, and view the storie as it lieth in the Bible, and you shal perceaue I haue but tripped ouer thinges. And nowe, because I am desired to bee short, who neuer loued length, right worshipfull and deere countrimen, looke wee homeward a little, and as it were out of the looking-glasse of this scripture by way of reflexion I beseech you consider what blessinges also on vs GOD hath bestowed, by what meanes they haue beene receiued, and what dutifulnesse is due therefore. Flatterie becommeth no place, but least of all the Pulpit. Bee it spoken to the praise of God, for it is a trueth, and you, who knowe anie thing and haue a true tast of thinges, know I lie not: God hath blessed her maiestie with a wise, a wealthy, a peaceable, and a godlie raigne.

THE time was, when Steuen Gardiner Bishop of Winchester and canceller

celler of England, a wilier serpent than all his brethren, worse than Abiathar, and as bad as Achitophel, laied his com-plot to preuent her preferment, and in deede vpon vaine surmises without all proofe or legall calling to question, most wrongfully brought her Grace to that heauy and dole-full plight, that for griefe of minde, and sorowe of heart shee hartilie wished rather to haue beene a poore milkemaide in woodstocke parke than a Kings daughter, and a Queenes sister, and heire apparent to sundrie Realmes.

In all the world shee found no friend, no able friende, no firme hope or present helpe but in God alone, the sure rocke of her foundation. Onely he that is mightie magnified her, and tooke her from the prison, as Ioseph from the stockes, and made her our Queene, and as it were a Martha to prouide for Christ in his members, and as a Marie to heare him in his ministers, and as a verie Debora, to execute iustice, equitie and trueth in this English Nation. And he, that preferred her at

The Lorde William Howard & the Lord Williams, & some others could do no more than they could.

the first, preserueth her stil, (& preserue her euer.) But all this was, because he had a tender, a fauorable, and fatherly respect to her & our former troubles for euermore.

Since her happy raigne, some vnhappy persons (as what field hath not some blasted eares?) haue sought (& if they will needs be traitors, long may they seek but all in vain) the ruine of the realme, & destruction of her person, but they haue not preuailed at all. The master of al mistrule Pius the 5, & his Bull which Harding & his felow procured, & Felton affixed in her principal city, Mortons conspiracy with Westmerland & his complices in the North, Daluies promised aide, the great & popular man with all his potent endeuors, rumors and vauntings of the Duke of Florence and Don of Austria, what haue they effected? haue they preuailed? In late times and very lately of green memory, Mendoza his trauels and tracherous embassay, his & his casting lots for our garments, Throgmortons beadroll of recusants, & kalender of Inglish helpe for the inuading of England, Ardens villanous

desire,

deſire, Somerfields dag, & Ap-harries dag-
ger, as Stories are in former times, haue
miſſed their wicked purpoſes al, & haue not
preuailed. Forren enimies, home lib ellers
& rebels mighty or weak, many or few, ſub-
tile or raſh, ſecret or open, they haue vndone
themſelues, againſt vs, our Queene and
country they haue not preuailed.

Herein it is not to be denied, her ſacred
Maieſty & her moſt honorable councel haue
Argus eies (or rather to ſpeake in this place
more religiouſly, & leſſe prophanely) in great
meaſure, wiſe heartes haue they, as Salo-
mõ had, her friends are many & ſure, her no-
bles truſty, her ſeruants true & her ſubiects
loyall, her people willing & her realme no
begger. Siluer is not as plenty as ſtones in
the ſtreetes, yet moſt men haue more plate
now thã their great grandfathers had peu-
ter in elder age, & for general munitions,
the like ſtore of weapons, armour, ſhot, pou-
der, & people were neuer comparable in her
anceſtors daies, her nauy incõparably ſtrõg
& the ſea about vs a maine defence. But, but
(deere countrimen & chriſtians) as I tolde

you the other day, except God had watched & warded & kept our city, except he had held his holy hand ouer vs, except hee had risē vp like a Giant, & pleaded his, her & our cause against our, her, & his mortall foes, except he had bard our gates, & bared his arme, and stretched it forth for our defence (Sanders warring, Allen libelling, the Iesuits finely lying, sophistically iugling, & doubtfully answering, the Pope cursing, the Guise practising, the Spaniard vndermining, Ireland & the North rebelling, & pioners stil working) what had bin come of this litle realm?

Not withstanding, brethren, bee of good cheere, lift vp your heades, your hands and hearts: lift vp your heades and bee of comfort, your handes to heauen and your hearts to God, the God & horn of our saluation, the Lord of hosts. The horse of Egypt is flesh & not spirit, their men but men and not God. The blast of a horne, the blase and flash of a broken lamp, litle things in the eies of the world and lesse in their own conceit haue ouerturned cities, conquered countries, and vanquished giants when god so would. And

Iosua.6.
Iudges.7.

one

one woman by the help of him, in whom she trusteth, euen ELIZABETH by the grace of God our gracious Queene is and shalbe, and shalbee reputed for euer, the terror of her foes, the comfort of her friends, the glory of England, the Iewel of the world, and diamond of christendom. Euen so (O Lord) because of perfit loue thou hast loued her so.

In the meane time vnnaturally minded men, traitors to Ierusalem and enimies to Sion, hauing euill will to both common-wealth and church of ours, and thinking it best fishing whē the water is trobled most, ban and curse, raue & take on like madmen, or losing mates & lost companions, not seeing so much as Balaam that saw lesse than his Asse, and yet saw thus much and saide accordingly, that for a house full of golde hee coulde not curse where God did blesse. Numb. 23.

But is there no remedie? can no Musicke assuage these passions? Will Ephraim bee wilfull? Will Israell trust to a reede? can Papistes imagine that strangers will doe them good? and deeme they that

that God will prosper a cursing generation? And what if their treacheries (which God auert) might take effect? *hee, that
Ose.8.7. soweth a winde, shall hee not reape a whirle-winde? doe they remember, or haue they forgotten, or haue they not read
Mat.Paris. Radolph Niger. cap. 47. countie Melunes most memorable counsell to our English nobles? who, (after that the barons of this Realme, misled by fansie of their owne, and faction of the Clergie, and prouocation of the pope at first had brought in Lodouicke the French Kinges sonne, to bee King of England, in King Iohns steede) mooued with conscience, falling deadly sicke at London, calleth certaine of the barons vnto him and said: I lament your sorrowfull case, and pittie with my hart the destruction that is comming towardes you and your country, the daungerous snares which are prepared for your vtter confusion are hidden vnto you: you see them not yet, but take heede of them in time. Prince Lodouicke hath sworne no smale oth and sixteene of his Earles and Nobles with him, that if he gette once the

Crowne,

Crowne, he wil banish and depriue them al of lands and goods, at least, if not of life, euen as many as he proueth to haue gone against their leige king & his noble person. And (saith the worthy Melune) because ye shall not take this tale for a tale, I assure you on my soul (lying now at the mercy of God, when it is no fit time to ly) that I was one of them which was priuie and sworn to the same. I haue remorse thereof, and therefore I giue you this caueat. I pittie poore England, which hath bin so worthie a nation, that now it is come to so miserable extremity. And when with tears he had blubred aspace he beginneth a litle while a fresh againe: my masters, I aduise you earnestly to prouide for future extremities in season, I forewarne you of good will and for my conscience sake, and so after a fewe words to like sense, hauing discharged and vnburdened his heauy soule for the matter, he gaue vp the Ghost.

Let English harts apply this story, I wil not amplify. In the booke of Iosua the Gabionites for all their crouchings, old bottles, Iosu. 9.

tles, sinoed bread, and proffered friendship were made no better than wood-cleauers and water-bearers, drudges & slaues to the vilest function. A foolishe and a desperate sheafe it is that when it hath brought in fier and sette the barne all in a flame can possibly suppose it selfe can escape. Experience doth tell the contrary, reason, religion and scripture doe teach vs better: To wit: to forethinke our selues, to thinke reuerently of the Lordes annointed, and to thanke God for all his blessings. They who were weary of Salomon were wearied out with Roboam who succeeded Salomon. But what speake I to deafe eares, which is, but to powder the flint, to plow the rocke and sow the sand, and so to loose both salt, seed and labour.

My brethren in christ, my natural & naturally affected Countrimen, I speak to you: wee haue Gods blessings, wee finde & feele those bodily and ghostly commodities which our poore neighbors want, god helpe them. Neither are our desertes better than theirs for ought I see. Do we thinke we

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are priuileged without couenant of dutie or proulo of forfeting our estate more than are others? Security maketh fooles, and folly bringeth confusion, and perfite wanton or waiward vnthankfulnesse maketh a perfite separation and diuorse betwirt vs and our God. The noble men of Israell, where they braued it most, and nothing remembred GOD, and least thought of danger, in the hils of Gelboe lost their liues. God forbid that the mildenesse of our Queene, the fatte of our country, the plentie of the Realme, the wisedome of our rulers, and the blessings of GOD should be our bane. Nay rather God blesse vs with the gyft of his grace in thankefulnesse to blesse him euer that he may blesse vs alwaies more and more, and as Bennaiah wished, so wishe we all, euen God say so for euermore. The happy resolution of this time, the course of this great assembly, the conuenencie of my text & al holy writ besides, iointly with this good example of the Queen of Saba and the Sacrament and Eucharist which now wee shall partake, being 2. Sam. 1.

beeing the pledge of his good will and paune of his fauor, and seal of his mercies to vs-warde, and like-wise also on our partes to him beeing the prouocation and promise of our thankefulnesse, and Sacrifice of praise, should moue all to laud and praise his holy name for euermore world without end, Amen.

1. Cor. 10. 15.

I speake as vnto them which haue vnderstanding, iudge ye what I say.

A PRAIER IN CONSIDERATION of the former reſpects.

ALL humble and hartie thanks be rendred vnto thee, O Lord God almightie, father of mercies and compaſſion, that in this later age & euil dayes, haſt placed, directed and preſerued, by thy ſinguler goodnes and ſpeciall prouidence, thine handmaid ELIZABETH our dread ſoueraigne in the Seat of her father, alwaies maintaining her cauſe againſt all her enimies, who in great rage haue riſen againſt her, but thou O Lord was on her right hand; that ſhe ſhould not be moued. Continue the courſe of this thy goodnes towards vs, we beſeech thee for thy holy names ſake. Neither be prouoked in thy diſpleaſure for our vnthankefulnes toward her and thee. Aſſwage the malice, conuert the harts or confound the deuiſes of al them that haue euil wil to thine annointed, & repine at her good proceedings, & ſtirre vp her hart more & more to loue thee, that haſt ſo perfectly loued her, and to bleſſe thee that ſo haſt bleſſed her, to ſerue thee her only Sauiour euermore, by publiſhing peace & truth, peace, iuſtice and equitie in this church and common wealth, that we & our poſterity after vs may many yeares meet in this place and the like as at this time, and vpon this occaſion, and to this purpoſe, that thy bleſſings o Lord may be acknowleged, our ioy increaſed, her old age comforted, this Realme eſtabliſhed in the true worſhip & ſeruice of thy holy name through Ieſus Chriſt. *Amen.*